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KOREAN GINSENG.

THE aim of this article is to compile the information of several writers who have given the subject attention. The observations made and facts collated we believe are of permanent value and we prefer to give them in the language of the writers. The long residence in Korea of the Hon. H. N. Allen and his careful study of this subject give weight to his report. Lieutenant Foulk was the first American, and possibly foreigner for aught we know to the contrary, to investigate and visit the ginseng plantations in person. His description of the farms and the preparation of the plant are therefore invested with peculiar interest as being given first hand.

The ginseng crop for 1896 amounted in round numbers to 31,000 catties or about 41,300 pounds. This was valued in Korea at \$600,000 (silver) or \$300,000 gold. The export duty on this was half its valuation in Korea or \$150,000 gold. China is Korea's best and most constant customer. In 1896, according to the report of Consul-General Allen from which we take these figures, Korean ginseng as declared at the several Chinese ports amounted to 11,240 catties (14,937 pounds) valued at 389,192 taels or \$247,137 gold or about \$16.50. It is notorious, however, that much of this precious root is smuggled thro the customs and it is possible the above figures do not represent much more than half the actual importation into China from this country. It is also worthy of note that American ginseng sent to China in 1896 was rated by the customs at \$1.86 gold per pound or about one-ninth of the value set upon the article imported from Korea.

"There is also a considerable import of Korean ginseng into Hongkong, which, being a British port, is not included in the reports of the Chinese customs."

The production of ginseng has been so increased of late that the crop for 1897, which was marketed early in 1898, amounted to \$1,200,000 silver or \$600,000 gold, and met with a ready sale in China. This output is double what it was the year before and shows not only an encouraging increase but the latent resources of this country in the production of this plant.

The report of the United States Consul General from which we quote was published in Washington, March 5th, 1898.

The American and Korean ginseng roots differ in appearance, the American seems to be made up largely of fibrous roots called "beard," while the Korean root is more compact. The two are given different names by botanists. The Chinese plant is called *Aralia schinseng*, while the American is called *Aralia quinquefolia*. There is certainly a difference in the effect produced by the use of these two roots. The American ginseng is considered by our medical authorities to be 'inert.' This cannot be said of the Korean root. I have seen the latter produce suppuration in otherwise healthy wounds when surreptitiously given to hasten the slow process of healing. When the cause was discovered and removed, the wounds gradually came into proper condition again.

"Ginseng is the panacea for most of the ills of the Chinese and Koreans, and has held this reputation for centuries. It can not have attained and preserved this reputation among these millions of people without possessing at least some of the virtues attributed to it; at least it can not be said to be 'inert.'"

"Ginseng is regarded by these peoples as a strong aphrodisiac. Quinine has been shown to be so much more efficacious in the treatment of the frequent malarial fevers of these countries that ginseng has lost some of its popularity in these cases; but, wherever a tonic or a 'heating medicine' is needed, ginseng continues to be resorted to, and, by combination with quinine, its reputation will be enhanced rather than diminished. It is supposed to owe its great popularity in China to its properties as an aphrodisiac. It is mixed with the American root in the Chinese shops to cheapen the price.

"Wild ginseng is supposed in Korea to possess almost magical properties. Such roots are usually kept for the royal family.

"The cultivated ginseng requires seven years to mature. It is raised in little plots of richly manured soil, composed of the strangely rich, disintegrated granite of the country, well mixed with leaf mold. The beds are kept carefully covered by mats or

other protection, raised sufficiently to allow of cultivation and of the free access of air. Constant care must be given to keep the plants moist and free from weeds. Frequent transplantings are also required.

"In the seventh moon (about September) of the seventh year, the seeds mature and the crop is harvested, tho roots which grow for a longer time, as in the case of the wild root, are more highly prized than the the seven-year ones. The seeds must not be allowed to become perfectly dry, as they will then lose their vitality. They are planted very soon after having been gathered, say in September or early October. They are planted in little trenches for convenience in watering, which must be done regularly every three days.

"At first the seed bed is covered with large, thin slabs of limestone to keep it moist. These stones are removed about the time of the winter solstice (December 21), when the plants are seen to have appeared above ground. These little rootlets are then carefully transplanted to a richly manured bed, made something on the order of the 'cold frame,' and covered with a mulch of leaves and straw to keep in the warmth—not heat—of the bed and to prevent freezing. The thermometer usually falls to zero, or a little below, every winter, and the severe cold lasts for some time; but the ginseng seems never to suffer, tho I am assured it is not allowed to freeze. In the second moon of the next year (say March 1), the little plants, having attained a height of about an inch, are again transplanted."

Lieutenant George C. Foulk was Naval Attaché in United States Legation in 1884. From September 22nd to October 8th he made an extensive journey in the capital district which includes the cities of Song-do, Kang-wha, Su-won and Kwang-ju. It is on this journey he examined into the manner of growing and preparing the ginseng raised so successfully at Song-do and in the vicinity. Our compilation includes the whole report as published in "Foreign Relations of the United States, 1885."

"The ginseng of Korea is held by the Chinese to be the best in the world. They have used the root for many hundreds of years as a strengthening medicine, place the most extraordinary value upon it, and seek for it in all parts of the world they visit; viewing its efficacy from their standpoint, they may, therefore, be well able to make this comparative estimation. Ginseng is found in China, but that there produced is considered inferior to the common marketable article in Korea. The sale of it is and has been a monopoly of the Korean government, but as might be supposed in the case of medicine so highly necessary as it is to the Chinese, immense amounts of it have been smuggled out of Korea in all

kinds of ingenious ways across the northwestern border and by junks from the west coast.

"The Korean name for the root is 'Sam,' used with the prefixes 'In' (man) and 'San' (mountain) respectively, to distinguish the variety cultivated by man from that found growing wild in dark mountain recesses. San-sam is extremely rare; many natives have never seen it, and it is said to be worth fully its weight in gold. This kind of ginseng is sold by the single root, the price of which is said to have reached in the past nearly \$2,000 for an extraordinarily fine large specimen. The san-sam root is much larger than any cultivated variety, its length ranging from a foot to three and four, with a thickness at the head of from one and one-half to two and one-half inches. At the top of the root proper and base of the stem of the plant is a corky section of rings, the number of which shows the age of the root. The seed of san-sam, planted in the mountains under circumstances similar to those under which the mother plant grew, will produce a root somewhat like true san-sam, and in this way imitation san-sam is produced; but an effort to sell it as san-sam is regarded as a swindle, and it is said that experts readily perceive that it has been produced by the aid of man. It is believed that the virtues of san-sam do not lie in the material composition of the plant, but are due to a mysterious power attached to it by being produced wholly apart from man's influence, under the care of a beneficent spirit or god. True san-sam is supposed never to have been seen by men while it was attaining the state in which it was found. Twenty, thirty and forty years have been named to me as the ages of certain san-sam plants when found.

"The san-sam root is carefully taken from the earth when found, carefully washed and gently scraped, then thoroughly sun-dried. In administering it the whole root is eaten as one dose, it may be in two parts. The person then becomes unconscious (some people here say dies) and remains so three days. After this the whole body is full of ills for about a month, then rejuvenation begins, the skin becomes clear, the body healthy, and the person will henceforward live, free from sickness, suffering from neither heat nor cold until he has attained the age of ninety or an hundred years.

"The extreme rarity of san-sam augments the superstitious repute in which it is held; as an intelligent Korean told me much that is said of it is only words; nevertheless, he maintained that san-sam was a wonderful medicine in its strengthening effects.

"Insam, the cultivated ginseng of Korea, is produced in large quantity, and is a common marketable article. While it is most highly appreciated by the Chinese, it is also believed to be the

best of medicines by Koreans. It is nearly all produced in two distinct sections of Korea, viz, at Song-do (Kai-seng), about sixty miles to the north and westward of the capital, and at Yong-san, in Kyeng-sang-do, the southeasternmost province of Korea. The qualities produced in these two sections are regarded as differing, and the ginseng is known as Songsam, or Yongsam, according as to whether it comes from Song-do or Yong-san, in Kyung-sang-do, respectively. The former place I visited recently, and in the company of a government official inspected several of the principal farms.

"The area of the section at Song-do in which ginseng is cultivated is small, not more than eight miles in diameter, and the great majority of the farms are in plain sight from the city, lying about its walls and in the city itself, upon the sites of houses of the time when Song-do was the capital of Korea. They appear from the distance as numbers of singular brown patches lying on the grassy slopes rising from the rice paddies. In general the farms are low, but a few feet above the level of the paddies, but several farms I observed were well up on the hillsides.

"Each farm is a rectangular compound, one part containing the buildings inclosed by a wall, the rest by hedges. The buildings, tho built as usual of mud, stones, earthenware, and untrimmed timbers, and thatched, are strikingly superior to the other houses of the Korean people; they are built in right lines, interiors neatly arranged, and walks and hedges in good order. In each compound are one or more tall, little watch towers, in which a regular lookout is held over the farm to prevent raids of thieves, who might make off with paying amounts in handfuls of ginseng.

"Nearest the entrance to the compound, which is a gate in the buildings court, are guest rooms, where sales are discussed and inspections of the ginseng produced held by officers, and a dry storeroom. Beyond these are two other buildings, in which the curing of the fresh root is carried on; from here on to the end of the compound are paralld rows of low, dark, mat sheds, with roofs sloping downwards towards the south or southwest. These rows are from seventy-five to two hundred feet long and four feet apart, and the mat sheds about four feet high at their front (north) sides which are closed by mats which swing from the top, thus giving access to the farmer in his care of the plants. Within the sheds are beds about eight inches high for the growing ginseng plants, which are in rows extending across the beds, about two feet long.

"The row (or shed) nearest the houses is the seed-bed for all the plants grown on the farm. The soil appeared to be of medium strength as indicated by color, was soft and contained fine gran-
to

sand in small proportion (dead leaves broken up finely are used as manure). In the Korean 9th month (September—October) the seeds are stuck quite thickly in the seed-bed to a depth of three inches in little watering trenches about three inches apart. Once in each three days' interval during its whole life the plant is watered, and the bed carefully inspected to prevent crowding, decay, and the ravages of worms and insects. The mat-shed is kept closely shut, for ginseng will only grow in the dark or a very weak light.

"The mats of the sheds are made of round brown reeds and vines closely stitched together, admitting only the faintest light.

"In the second month of the second year after planting, (February), the root is regarded as formed and the general shape of the plant above ground attained. The root is then tender and white, tapering off evenly from a diameter of three-sixteenths of an inch at the top to a fine long point in a length of three and one-half inches; from it hang a number of fine, hair-like tendrils. From the ground stands a single straight reddish stem about two inches, and then spreads out into tiny branches and leaves nearly at right angles to the stem. The shape is nearly that of the matured plant.

"In the following February (of the third year), the seed plants are transplanted to the adjoining beds, five or six to each cross row, the watering trenches being here between the plant rows. In this second bed the plants remain one year, and are then transplanted to the third bed and planted still farther apart in their respective rows. A year later they are again transplanted, this time to their final bed where they remain two and a half or three years. Generally speaking seven years are required from the time of planting until the plant is matured. After its life in the seed-bed, exacting care in keeping out the light is not so necessary, and I noticed the swinging mat was removed entirely from the fronts of sheds of plants in the final beds.

"In the autumn of the seventh year the seeds ripen and are gathered; these appear on a short stem standing upward from the main stem in continuation of it, where the branches turn off horizontally. The seed stem is broken off an inch above the branches, the seeds sun-dried a little and stored away. Immediately after this the harvest of the roots begins. The seeds are white, rather flat, and round, slightly corrugated, having a diameter of about one-sixteenth of an inch, and a thickness of one-eighth to three-sixteenth inches.

"The ripe root has a stem about fourteen inches long, standing nicely perpendicular to the ground. At this distance spread out at a closely common point the branches, usually five, on which at

a distance of about four inches from the main-stem top, is a group of five leaves, three large ones radiating at small angles and to small ones at right angles to the branch at their common base. The larger leaves are oval, edges shallowly but sharply notched; length and breadth, are two inches respectively; color, nearly a chestnut green. The stem is stiff and woody, ribbed longitudinally. The root is nearly a foot long, and is made up of four different sections ordinarily; the first or upper one, a small irregular knot, forming a head to the main root below. From it extends down over the main root a number of slender rootlets terminating in stringy points. The second section is the *body* of the root, which is short, soon separating into a number of bulbous parts, four of which are prominently large. These four parts are commonly called the *legs* and *arms*. The bulbous parts round suddenly and then taper off into small slender sections, from which extends a great number of hair-like feeders. The thickness of the main part of the root or *body* rarely reaches one inch.

"Soon after the seeds have been gathered in October the plants and roots intact are carefully taken from the earth. The stems are readily broken off, the roots washed, placed in small baskets with large meshes, and at once taken to the steaming-houses. Here are flat, shallow iron boilers over fire-places, over which are earthenware vessels two feet in diameter and as many high with close-fittings lids. In the bottoms of the earthenware vessels are five holes two inches in diameter. Water is boiled in the iron vessels, the steam rising and filling the upper vessels thro these holes.

"The small baskets containing the roots having been placed in the earthen vessel and the latter tightly closed, the steaming process goes on for from one and a half to four hours, when the roots are removed and taken to the drying-house. This is a long building containing racks of bamboo poles, on which in rows are placed flat drying-baskets. Under the floor of the house, at intervals of three or four feet, are fire-places, the smoke from which passes out of small holes in the back of the houses under the floor level. In the baskets of the drying-houses the roots are spread and the fires kept going constantly for about ten days, when the roots are supposed to be cured. From here they are packed for the market in rectangular willow baskets closely lined with paper to exclude moisture.

"During this process the roots become very toughly hard, and their color changes from carrotty white to nearly a cherrywood red. They break hard but crisply, exhibiting a shiny, glassy fracture, translucent, dark red. The ginseng resulting from this process is called hong-sam (red ginseng), and is the article pro-

hibited from export from Korea in all the treaties made by Korea with the western powers. It is the most common ginseng seen in Korea, and by far the majority of it is produced in the Song-do section.

"'Paksam' is insam simply washed, scraped, and sun-dried after being taken from the earth. This kind is much used domestically, but not having been cured will not bear exportation. It is regarded by many as better medicine than *hong-sam*, and is occasionally, depending upon form and quality, high in price consequently.

"The ways of using insam are many. Most commonly, cut or broken into small pieces, it is mixed with other medicines to form pills, tablets, decoctions to be drunk, etc. Sometimes the plain root is eaten dry. This is very common.

"Old people make a warm decoction by boiling the simple root cut in pieces. It would seem to be regarded as a strengthening medicine for every part of the system. The shape of the root is commonly likened to that of a man, a consequence of its four distinct shape sections. By some people each of these different parts of the man is believed to be adapted to a particular complaint; thus the head to eye affections, the body to general debility, the arms and legs to stomach disorders, colds and female disorders. This man shape of the root figures largely in the purchase of certain kinds of ginseng, especially with that of *sansam*.

"A rival of Korea in supplying ginseng for the Chinese market is Primorskaya, province of Siberia, in the vicinity of Vladivostock. About here great numbers of Chinese congregate in search of it. Near one place to the northeastward of Vladivostock, Souchan and on the Danbihe River it is cultivated quite largely by them. The various nomadic tribes in eastern Siberia seek for *sansam* in the mountains, and in its sale, together with that of sable-skins, find their living.

"The method of cultivation given above is that explained to me at one of the ginseng farms at Song-do; I have been told, however, that there are other slightly different methods followed in different places and by different farmers. Some roots are fit for market in five and a half or six years after planting, but to produce the best article, seven years growth is necessary. The market price of red ginseng (*hong-sam*) is at present nearly \$4 per English pound."

Dr. Allen concludes his interesting report with a few observations of a practical nature which we are sure will be read by those interested in the culture of ginseng.

Numerous requests are received at this office from time to time for ginseng seeds. It will be seen from reading this report

that it is useless to send the seeds to America, as they will dry out on the way and fail to germinate when planted.

"Roots of the age of one, two, three, and four years have been on two occasions secured with considerable difficulty and sent by express at considerable expense to the Department of Agriculture at Washington. The first shipment of these roots arrived in a rotten condition; the second lot must have survived, as no complaints have been received. If these roots are carefully handled, they should in a few years produced seeds for distribution."

We conclude this article by quoting a short extract on the same subject made in 1897 by R. Willis, Esq. of H. B. M's Consul General at Seoul. Mr. Willis journeyed into the north of Korea as far as Pyeng-yang. He has the following remarks on the culture of ginseng at Song-do.

"The chief industry of Songdo is however, the production of ginseng, a plant which is highly esteemed as a tonic by both Chinese and Japanese, as well as by the Koreans themselves. The country in the immediate vicinity of the city is given up almost entirely to its cultivation. The seedlings are planted in rows in raised beds and are covered from wind and rain by a reed that climbs some three feet in height. During the earlier stages of its growth, the plant requires to be frequently transplanted, and it requires from six to seven years to reach maturity. The ginseng gardens, which are from one to two acres in extent, are carefully fenced in, and in the center an elevated mat shed is raised for the watchman, who has to observe particular precautions as the plant reaches the later and more valuable stages of its growth.

"The so-called 'red' ginseng, which is only made at Songdo, is especially prepared for the foreign market. The roots of the plant are placed in wicker baskets, which are inclosed in earthenware pots with holes in the bottom and then set over boiling water and steamed for a period of from one to four hours, according to the age of the plant. It takes about two catties* of the white, or natural, ginseng to make one catty of the clarified product. The white ginseng is grown at various other places in the peninsula and is largely consumed by the Koreans, who have the greatest faith in it as a cure for all forms of disease. It is generally consumed by them in the form of broth. The roots having been well stewed, the Korean epicure wraps a napkin round them, squeezes it dry, and proceeds to drink up the juice. Quinine has, however, recently been largely introduced into the country, more especially by certain missionary

* A catty equals $1\frac{1}{3}$ pounds.

bodies, who have a custom of rewarding the native disseminators of their religious literature by supplying them with this drug at cost price, and thus enabling them to subsist on the profits of its sale. The drug, to which equally magical properties are gradually being attributed, has already to a large extent superseded the use of ginseng amongst the natives.

"Up to 1894, the proceeds of the taxation of 'red' ginseng—the 'white,' as far as I am aware, pays no duties—formed a portion of the royal revenue; but the king at that time gave up this perquisite as well as others in exchange for a regular civil list, and the collection of the ginseng dues is now under the control of the foreign maritime customs. A license is still required by the grower, and the annual production is limited to 15,000 catties. It pays export duty at the rate of cent per cent ad valorem, this varying from about sixteen dollars to seventeen dollars per catty, the value of the ginseng being in proportion to the smallness of the number of the roots taken to make up the catty. The most expensive runs about six or seven sticks to the catty, while the average amount of duty on this quantity is reckoned at ten dollars."

THE MONGOLS IN KOREA.

II

WITH the opening of 1259 the King of Koryo sent an envoy to the Mongol emperor with a view to putting himself on a more friendly footing in that quarter, but unfortunately this envoy was waylaid by Koryo renegades and killed. Thus it was that Koryo was ever discredited in the eyes of China. The Mongols who had firmly established themselves in the north now began to cultivate the fields about P'yongyang with a view to permanent residence. They repaired the walls of the town and constructed war boats to be used on the waters of the Ta-dong. In view of this the king gave up the hope of ridding himself of the Mongol incubus except by sending the Crown Prince to China. When Gen. Cha Ra-da heard of this he was highly pleased. Of course it would appear that he had brought about this happy result. This was in the third moon. Gen. Cha expected the arrival of the prince the following month and was to escort him to China. When he heard that the prince was not to start till the fifth moon he was very angry, and therefore the king hurried the preparations and dispatched him in the fourth moon. His escort consisted of forty men and there were three hundred horse loads of goods. In good time all arrived at the court of the Mongol emperor. Gen. Cha however did not enjoy his triumph, for at this very time he sickened and died.

The emperor happened to be away on an expedition against the Sung Empire in the south so the prince announced himself to the officials in charge at the court. They asked if the king had as yet gone back to Song-do, to which the prince replied in the negative. As a result of this embassy the order for extra troops to be sent to Koryo was cancelled and instead an order was sent the king to pull down the palaces on Kang-wha. It is asserted that the king agreed to this and that when the palaces were demolished the sound of the falling build-

ings could be heard many miles. The king survived this calamity only a few months, for he passed away in the latter part of 1259.

The Mongols continued to reiterate their demands that the people of Koryo should come back to the mainland from the islands on which they had taken refuge but they answered that the absence of the crown prince was a continued source of uneasiness and fear and that even if he came back it would be impossible to get all the people back to their original homes inside of three years.

The whole north was in a desperate state. Whenever the people of any district did not like their prefect they would drive him out and invite the Mongols in, and the government did not dare to interfere for fear of bringing down upon themselves the renewed anger of the powerful conquerors of the north.

It was in the following year, 1260, that the crown prince followed the emperor into the south of China, determined to meet him and secure if possible some more friendly terms with him than Koryo had as yet enjoyed. No sooner had the prince succeeded in reaching the camp of the emperor than the latter died. A general named Aribalga (according to Kor-an pronunciation) arbitrarily seized the reins of power and determined to become emperor. But the prince knew that the great Prince Kublai, whom the Koreans call Hol P'il-ryul, would certainly be able to put down this pretender, so he left the camp of the latter at night and struck off across the country towards the camp of the young Kublai. He found Kublai Khan in Kangnam and was the first to inform him of the emperor's decease. Together they hastened towards Peking where the prince for the first time heard the news of his father's death.

The new emperor, the renowned Kublai Khan, sent the prince back to Koryo with great honor believing that he had secured a faithful subject. The crown prince's son who had been acting as regent until his father's arrival came out with a great retinue to welcome his return and to show honor to the Mongol generals who accompanied him, and together the whole party crossed the straits to the island of Kang-wha. It appears that altho the Mongol demand that the palaces on Kang-wha should be destroyed had been complied with, some of them had been left for use in future contingencies. The new king immediately sent some of his officials back to Song-do so as to make it appear that he intended to move the court back there. The Mongols took this to be the sign of compliance and all troops were ordered out of the country. The king himself went so

far as to cross the water and take up his station at Tong-jin, which corroborated the belief that Koryo was at last submissive. The young crown prince was sent as envoy to China but the treasury was so completely drained that in order to cover the expenses of the embassy the officials had to make up the sum out of their private incomes. An urgent request was preferred at the court of the Mongols, namely, that the emperor should no longer listen to the statements of Koryo renegades. The emperor granted the request.

But this period of friendship was brief for when the emperor demanded copper from the king the latter sent to a Chinese port and bought it and thus complied with the demand, but the emperor charged him with bad faith and said he was lying about the resources of the country and that he had given false estimates of the census of the country. A renegade Korean named Hong took advantage of this to poison the mind of the emperor against the king, claiming that the latter intended to cast off the Mongol yoke at the first opportunity.

In 1263 the king was ordered to repair to Peking. A long discussion followed. The monks said in effect "I told you so." for they had long ago promised the king that if he would but favor them he would not be forced to go again to the Chinese capital. But he went, leaving his son to administer the government in his absence. There was at the Chinese capital a renegade Korean named Sun who had married a Mongol princess and had become a thorough Mongol in his sympathies. He made the emperor believe that there were in Koryo 80,000 soldiers whom he might call to China to aid in his projected conquests. When the emperor broached the subject, however, one of the courtiers in the king's suite turned to this Sun and said. "If this is true then the emperor should appoint Sun as a commissioner to go to Koryo and bring these troops." This was a telling blow, for Sun knew that if he once crossed the Koryo border his life would not be worth an hour's ransom. So he discretely dropped the subject. The king returned to Koryo in December of the same year.

In 1265 were sown the seed which bore as its fruit the attempted invasion of Japan by the Mongols. A Koryo citizen, Cho I, found his way to Peking and there having gained the ear of the emperor, told him that the Mongol power ought to secure the vassalage of Japan. The emperor listened favorably and determined to make advances in that direction. As a preliminary step he appointed Heuk Jok and Eun Hong as envoys to Japan and ordered them to go by way of Koryo and take with them from that country a Koryo envoy to Japan.

Arriving at the Koryo court they delivered their message, and two officials, Sun Gun-oi and Kim Ch'an, were appointed envoys to accompany the Mongols. They all proceeded by way of Ko-je harbor in Kyung-sang province and embarked safely from that place, but before they had gone far they were swept by a fierce storm and were fain to hurry back to the Koryo shore. The king, who probably did not fancy this action on the part of the Mongols, made this an excuse for giving the project up and sending the Mongol envoys back to their master. The emperor was ill satisfied with this outcome of his plan and send Hunk Jok straight back to Koryo with the order to the king to forward him immediately to Japan together with a Koryo envoy. The message which the Mongol carried to Japan read as follows: "The Mongol power is friendly disposed toward you and wishes to open communication with you. She does not desire your submission but if you will accept her patronage the great Mongol empire will cover the entire earth." The king, as in duty bound, forwarded the envoy and sent word to the emperor that they had gone to Japan.

Meanwhile the emperor was being worked upon by disigning men who were seeking to injure Koryo. They succeeded so well that an envoy was dispatched to Koryo bearing six specified charges against the king. (1) You have enticed Mongol people to Koryo. (2) You failed to feed our troops while there. (3) You persistently refuse to return to your capital. (4) When our envoy went to Koryo you set a watch upon his movements. (5) Your tribute has not been nearly equal to our demands. (6) You brought it about that the embassy did not get away to Japan at first. The emperor's suspicions continued to increase until at last he sent two powerful generals to bring to Peking the two most influential men in Koryo, one of whom was Kim Jun the viceroy, or "Shogun." Kim Jun, on hearing of this, advised to put the two generals to death and then defy the Mongols, but the king knew that this was suicidal and vetoed it. But the viceroy took matters into his own hands and when the generals arrived he promptly killed them. The king and court were dumbfounded at his temerity, but dared not lay hands on him for he had a powerful backing. All felt sure that they would have to suffer for this rash act. Fortunately for them, however, other events of great importance were transpiring which distracted the attention of the emperor and secured immunity from punishment for the time being.

The Mongol and Koryo envoys upon reaching the Japanese capital were treated with marked disrespect. They were not allowed to enter the gates but were lodged at a place

called T'a-ja-bu, outside the west gate of the city. There they waited five months, and their entertainment was of the poorest quality. At last they were dismissed without receiving an answer either to the emperor or to the king.

Kublai Khan was not the sort of man to relish this kind of treatment and he sent in haste to the king saying "I have decided to invade Japan. You must immediately begin the building of one thousand boats. You must furnish four thousand bags of rice and a contingent of 10,000 troops." The king replied that this was beyond his power, for so many of the people had run away that it was impossible to get together the requisite number of workmen. The emperor was resolute however and sent a commissioner to see that his orders were being carried out and to make a survey of the straits between Koryo and Japan in the vicinity of Heuk-san Island. The Emperor could hardly believe that the Japanese would dare treat his envoy so disrespectfully and suspected that it was a ruse on the part of the King of Koryo; so he decided to send Heuk Jok once more to Japan. This envoy was accompanied by the Koryo envoy, Sim Sa-iun.

Meanwhile Kim Jun the "Shogun," finding that his foul murder of the Mongol envoy remained unpunished, became prouder and more headstrong. He went so far to steal provisions that were intended for the king's table. The latter therefore planned to kill him but dared not do so openly. A courtier, Im Yun, was selected by the king for the work in hand and one day while all the other officials were away the king arranged a plan whereby this Im Yun fell upon the obnoxious viceroy and knocked his brains out. Im Yun in turn being carried away by the estimate of his own importance deposed the king and set up one Chang as king in his stead. The emperor learned of it and after some considerable diplomacy succeeded in getting the king back on the throne where he soon made way with the traitorous viceroy. The spring of 1268 opened and still the envoys had not returned from Japan. The Koryo people succeeded in capturing some Japanese on the coast of Tsushima and sent them to the emperor, who was delighted. He showed them all the greatness of his treasure, reviewed the army in their presence and then sent them back home to tell their king that he should make terms with such a powerful empire as the Mongol. The Korean accounts do not tell us when the embassy returned from Japan nor with what success but as to the latter we must of course conclude that it was as fruitless as the first had been.

The Koryo troops were abusing the people and when the

king ordered them to disband they went in a body to Kang-wha. After robbing there at will they went into the south and raised a rebellion. The emperor hearing of this judged, and rightly, that the king was unable to govern the country; so he sent a commissioner to Song-do to assume control of affairs until the state of the country was more settled.

Matters stood thus when, in 1270, the emperor determined to send another envoy to Japan. Cho Yong-p'il and Hong Du-ga were appointed to that important mission and they were joined in Koryo by Yang Yun-so the representative of that country. This mission was charged with the somewhat dangerous task of demanding the submission of Japan.

That the emperor did not anticipate success in this is shown by the fact that he ordered rice fields to be made in Pong-sau, Koryo, to raise rice for an army of invasion which he intended to launch upon Japan. For this work he ordered the king to furnish 6,000 plows, oxen, and sufficient seed grain. The king protested that this was quite beyond his power, but the emperor insisted, and so the unhappy monarch sent throughout the country and succeeded in getting together a fraction of the material demanded. The emperor also aided by sending 10,000 pieces of silk.

The rebel army in the south had been overcome and many of the soldiers had been carried away captive to China. They were now sent back to Song-do for punishment. A curious complication arose in connection with this. Many of these soldiers while looting in Kang-wha had carried away wives of officials, these accompanied their new lords to China. Now that all were returned to Song-do many of these women met their former husbands. Some were received back gladly while others were not wanted owing to new arrangements which were satisfactory. But the king ordered all officials who found their former wives to receive them back.

The commissioner whom the emperor had established at Song-do was a mild and careful ruler and the people appreciated him. He now fell ill and the king sent him medicine, but he replied: "If I should take this medicine and then die the emperor might suspect that I had been poisoned and you would get into trouble." So the generous man let the disease run its course and he expired amidst the lamentations of the people. Their high appreciation of his just government overcame their prejudice against his birth.

It was in this same year, 1270, that Kublai Khan proclaimed the name of his empire Yuan.

The eventful year 1273 opened with a vigorous demand

on the part of the emperor that the king prepare 300 vessels, for which he was to supply not only the labor but the materials as well. At the same time the vanguard of the army of invasion, 5,000 strong, came to Koryo, perhaps to see that the orders of the emperor were carried out. They brought 33,000 pieces of silk to pay for the cost of their maintenance. Silk was the very last thing that the poverty-stricken people of Koryo wanted, but it was forced upon them and they had to wear silk while their stomachs went empty. The king, in obedience to the emperor's commands, assembled 3,500 carpenters and other artisans necessary for the building of the boats and the work was begun. The emperor's next demand was along another line. He wanted a hundred and forty women to distribute among his loyal generals. The king complied by sending the wives of robbers and slaves together with many widows, and these unfortunates, as they went, gave vent to their grief by loud lamentations.

Famine stared the capital in the face and the emperor was obliged to send 20,000 bags of rice to relieve the distress, lest his plans should all fall to the ground. In spite of the inauspiciousness of the times, the crown prince, who had been betrothed to a Mongol princess was sent to Peking where the nuptials were celebrated with fitting pomp. Immediately upon this the emperor sent to Koryo the main body of the army of invasion consisting of 25,000 men. Thus slightly did the great Mongol gauge the prowess of the Island Empire.

The king died while his son was in China and the emperor hastened to confer the royal title on him and send him back to take charge of affairs. The princess, his wife, did not accompany him but remained behind to follow at leisure.

The events above recorded followed thick and fast upon each other and now the great and long expected invasion of Japan was about to become an accomplished fact. The entire army of invasion rendezvoused on the southeastern coast of Korea opposite the islands of Japan. It consisted of 25,000 troops under Generals Hol Don, Hong Da-gu and Yu Bo-byung, and 15,000 Koryo troops under Gen. Kim Bang-gyung. The flotilla which was to convey these troops to Japan consisted of 900 boats. Sailing away from the shores of Koryo the fleet made directly for the island of Iki off the coast of Japan. Entering the harbor of Sim-nang (so-called by the Koreans) they found there a little garrison. Generals Kim and Hong attacked this outpost and returned to the fleet, it is said with 1,000 heads. From this point they advanced to the mainland' landing at several points at once with the intent

tion of making a general advance into the country along parallel lines. The Japanese attacked them in a spirited manner and checked the advance, but were themselves checked by the Koryo Gen. Pak, whom the Mongols praised highly for his valor.

It was a foregone conclusion that the allied Mongol and Koryo forces must retire sooner or later from before the hardy Japanese. Forty thousand men could do nothing on the mainland of Japan. This soon became evident and the allies slowly withdrew to the coast. Nature aided the Japanese, for a storm arose which wrecked many of the boats and many more were scattered. We are told that the total loss of the allies was 18,000 men. The remnants of the fleet rendezvoused as best they could and sailed back to Koryo. So ended the first attempt to subdue the Land of the Rising Sun.

Meanwhile events were not at a standstill in the peninsula. The king went as far as P'yang-yang to meet his bride and escort her to the capital. He gave her a palace of her own fitted up according to Mongol ideas. The records say that the doors were hung with sheepskins. This would doubtless be in accordance with Mongol ideas. The king's former wife was lowered to the position of concubine. The Mongolizing tendency had now gone so far that the order was given to cut the hair according to Mongol style. This proposition was hotly debated but at last the conservatives were voted down and the coiffure and dress of the Mongols were adopted.

An amusing incident occurred about this time. A courtier named Pa Gyu observed to the king: "The male population of the peninsula has been decimated but there are still plenty of women. This is why the Mongols take so many of them. There is danger that the pure Koryo stock will become vitiated by the admixture of the wild stock. The king should let each man take several wives and should remove the disabilities under which the sons of concubines at present labor." When this came to the ears of the women they were up in arms and each one read her lord such a lecture that the matter was dropped as being too hot to handle. When the king passed thro the streets with Pa Gyu in his retinue, the women would point to him and say, "There goes the man who would make concubines of us all."

In spite of the failure of the first attempt at invasion the emperor could not yet believe that the Japanese were serious in their opposition to his will; so he sent another envoy demanding that the king of Japan come to Peking and do obeisance.

We may well imagine with what ridicule this proposition was greeted at the capital of the hardy islanders.

The sporting proclivities of the Mongol Queen of Koryo were an object of wonder and disgust to the people of that land. She always accompanied the king in his hunting expeditions and was as good a horseman as any in the route. She was indeed the "new woman" of the times.

The finances of the country could not have been in a worse shape. It was found necessary to reconstruct the whole financial system and for the first time in the history of Korea a general tax was levied of high and low, rich and poor alike. It was called to ho-p'o or "house linen" as it was levied on that article. This shows that the coin circulated, barter was as yet the common method of interchange of commodities.

The queen was a thrifty woman and let no small scruples on the score of her dignity as Queen stand in the way of procuring pin-money. She took a golden pagoda from one of the monasteries and melted it down. The bullion found a ready sale. She also went into the ginseng business, stealing the people's land and forcing labor. She marketed the crop in Nanking. She had her own ideas, too, about women's rights, for on one occasion when the king took precedence of her in a procession she turned back and refused to go. The king returned to the palace and tried to pacify her but she struck him with a rod and gave him a round scolding. Meanwhile she was doing a stroke of business in sea-otter skins, but her agents cheated her so that she was obliged to give it up.

By the year 1279 the entire official class had adopted the Mongol dress and coiffure. The Mongol influence was now at its zenith in Koryo. In this year the whole royal family made a visit to Peking which was the signal for grand festivities at that gay capital. It put an end once for all to the suspicions entertained by the emperor relative to the loyalty of the King of Koryo,

(To be continued.)

ELI BARR LANDIS, M.D.

BORN—DECEMBER 18, 1865.

DIED—APRIL 16, 1898.

IT is no easy task for one who knew the good "little doctor" as intimately as I did to attempt to write any thing like a memoir, or to give any appreciation of the many-sided and active life, which was so unexpectedly brought to a close in Chemulpo last Easter week. Panegyrics disgust and irritate by their unreality, while the use of such perfect frankness in speaking of a dead friend as one would not have hesitated to employ to his face in life is apt to wear (to outsiders at least) an appearance of invidious criticism, as many a recent biographer has found to his cost. But if intimacy imposes its disabilities, it imposes its responsibilities too, and among these I cannot but count the task of attempting to put on record, as I have been asked to do, something about a life so dear to many of us as that of Eli Barr Landis.

And first for a few biographical notes. He was born December 18, 1865, in the city of Lancaster, Pennsylvania, U. S. A., where for generations past his forefathers seem to have lived. He was one of several children of Mr. P. J. Landis of that city, who survives to mourn his son's loss, tho his mother seems to have been some years dead. Like many other citizens of the United States and most other sensible people, "the little doctor" was much interested in the history of the stock from which his family sprang: and I well remember the glæ with which on his return from his hurried visit to Europe and America in 1896, he produced a description of the Landis coat of arms, which he had ferreted out of the Bodleian library at Oxford and which, out of my small stores of half-forgotten heraldic lore, I had to "blazon" for him, translating the jargon of the heralds into language understood by ordinary mortals. The Landis family appears to have hailed originally from Switzerland (or more probably, Holland) and to have migrated in the 17th century to America in the hope of avoiding the persecution to which its

members were exposed in the land of their birth on the ground of their religious belief as Mennonites.*

As we shall see by and by, Dr. Landis saw reason, when he reached years of discretion, to surrender the religious tenets of his ancestors and relatives, in deference to the claims of the Church, of which until the day of his death he remained a devoted son. But he never ceased to be a true American in his sympathies, in spite of the very English atmosphere by which he was surrounded in the mission which was proud to count him among its members. From us naturally he got quite a fair share of teasing as a "Yankee" (a name of which he was not fond), and I doubt whether he ever appreciated at its real value the mischievous compliment we delighted in paying him that he would *almost* pass muster as an Englishman! But his good humor was unfailing and if the truth must be told, I think that in the matter of chaff he generally gave as good as he got.

In 1883, at the age of eighteen, he matriculated at the State Normal School at Millersville. Two years later, after some preliminary study of medicine, he matriculated in 1885, in the medical department of the University of Pennsylvania, where he continued his studies until 1888. After taking his degree as Doctor in Medicine from the University of Pennsylvania in May, 1888, he was appointed resident physician to the Lancaster County Hospital and Insane Asylum, a post which he resigned in the autumn of 1889, when he removed to New York as resident physician to All Saints Convalescent Home.

It was while here in 1890 that he first met Doctor Corfe, who had been recently consecrated Bishop in England and who was then on his way across the American continent to take up his new post in Korea. †

* An Anabaptist sect unknown (at least by this name) in England, tho boasting a considerable following in Canada and the United States, takes its name from Simon Menno, a Dutchman, who gathered together what was left of the Anabaptists in Holland, after the suppression of John of Leyden and his "new Jerusalem," and formed them into a more spiritual and less dangerous revolutionary body. Many of the Mennonites appear to have migrated to America on the invitation of William Penn, in the latter part of the 17th century: and doubtless amongst these were the ancestors of Dr. Landis, the greater number of whose relatives appear to be Mennonites to this day.

† The Rev. C. J. Corfe, D. D., of All Soul's College, Oxford, for many years a chaplain in the Royal Navy and honorary chaplain to His Royal Highness, the Duke of Edinburgh, was consecrated a Bishop in Westminster Abbey on All Saints Day, 1889, by His Grace, the Lord Archbishop of Canterbury, the Bishops of London, Oxford and other assistant prelates, he having been selected to take charge of the new mission of the Church of England to Korea. The new Bishop spent a few months after his conse-

With characteristic generosity Dr. Landis threw himself heartily into the Bishop's plans, offered his services for the medical work of the mission, and started almost then and there for his new sphere, tho the Bishop had little enough to offer him in the way of worldly advantages. He arrived in Korea in the autumn of 1890 and from the date of his arrival until the date of his death—a period of over seven years—he devoted himself unremittingly, except for one short furlough of under five months, to his work in this country of his adoption. He was of course most closely identified with Chemulpo, where for five years he held the post of medical officer to the Customs, and where in 1891 a small temporary hospital and dispensary, in Korean style, were erected for him by the Bishop, just outside the limits of the foreign settlement. Towards the close of 1897 news reached us that a considerable sum of money was to be placed at our disposal for the erection of a new and more suitable building on the site of the old one: and the doctor was entering with great zest into the plans for the new hospital, which it was hoped to erect this spring. Now it will remain for his successor to enter into the work which the late doctor created and also into the enjoyment of the new buildings, the erection of which has been postponed until the autumn.

For four or five years the doctor's life moved on the more or less even tenor of its way in Chemulpo, his medical work being relieved by a variety of other interests. For nearly two years, 1891-92, he kept an English night-school for Japanese, thus laying the foundations of work which was afterwards taken up and developed by Mr. Smart: and from 1892 onwards he added to his cares and interests by gathering round him a little school of orphan Korean boys, of whom he adopted one as his son. All the while he was busy with his linguistic and literary studies, of which I shall have more to say bye-and-bye.

The China-Japan war of 1894-5 interested and excited him greatly and for services rendered to the survivors from the wreck of the Chinese gun-boat *Kwang-ju*, at the time when the *Kowshing* was sunk, he received from the emperor the Order of the Double Dragon (third class first division.)

cratic in England, trying to raise a staff to accompany him, and started for Korea *via* Canada and the United States in the summer of 1890. He was fortunate in securing at the outset, as volunteers for the medical department of his mission, two such men as the subject of this memoir and Dr. Julius Wiles, whose memory is still green among us. The latter was a retired surgeon general, who for three years placed his unrivalled skill and experience at the disposal of Bishop Corfe's infant mission, without receiving any sort of remuneration for his pains. Indeed it is an open secret that the dispensary and hospital buildings of the mission were largely erected by his generosity.

At Christmas, 1895, he left Korea for a short and hurried furl, visiting Europe *en route* to his home in America, where, however, he stayed only a very short time, returning early in May, 1896, to Chemulpo. Every letter written during his absence testified to his great impatience to get back again to Korea, largely for the sake of his orphan boys. On his return he removed to Seoul, where for eight months he had charge of the English Mission Hospital and Dispensary, during Dr. Baldock's absence on furl. And when Dr. Baldock returned in March, 1897, Dr. Landis was able to settle once more in Chemulpo. He had, however, expressed a desire, before he started on his furl, to be set free from treaty port work, if the bishop could find some one to take his place, and to be sent away in the interior among more purely native surroundings. When this proved impossible, he stipulated that, if he remained at Chemulpo, the mission should build a house for him and his orphans on a site to be selected by himself at some short distance from the foreign settlement. He hoped by these means to secure more uninterrupted quiet out of hospital hours for his studies, and also a more morally wholesome environment in which to bring up his Korean family. But it is to be feared that he was not happy in his choice of site, and that his new house at Song Rim (into which he moved in the summer of 1897) was in some measure, at least, the cause of his death: for not only is the site low and obnoxious to the malarial vapours rising from the neighboring paddyclands, but the water supply, which he was taking steps to remedy before his death, was bad even from a Korean point of view. Here, however, he lived from the summer of 1897 until, during his last illness, he was moved across to the English parsonage in the foreign settlement at Chemulpo, where he died on April 16, 1898, after an illness of just three weeks.

Considerations of personal friendship apart, Dr. Landis was known to us all in his three capacities of medical man, missionary and scholar. Of his medical skill and qualifications I have no right, because I have not the requisite knowledge, to speak. He was the last man in the world to say of himself, or to expect others to say of him, great things in this or any other connection; for he was a markedly modest man and very conscious of his own limitations. And on this point I can say no more than that he more than fulfilled all our requirements, and that I know full well that it will be many years before Chemulpo will seem itself again, either to the Koreans, without the "Yak-tai in" at the top of the hill, or to the foreign residents, without "the little doctor" to appeal to in all their ailments and

troubles. None can fail to recognize the unvarying good humor and self-forgetfulness with which he placed his services at the disposal of all who called on him, and this even when he felt that the demands made on him were not always reasonable. Chemulpo is a small place and the total sum of fees to be earned in medical practice among foreigners during the greater part of his life there amounted to the merest pittance. As he used to say, if he had wanted private practice among his fellow countrymen he could have stayed at home and made his living by it. But he had chosen to throw up his professional prospects and to devote himself, without hope of remuneration, to the service of a mission to the people of this country. Being here he was glad to do what he could for such foreign residents as lived within his reach, and thereby also to turn an honest penny for the support of his native hospital and dispensary. But he used to grow pathetically resentful when he found this willingness on his part construed into an obligation, which would give to others the right to dictate where and how he should live, and practically to decide whether he should do any native work at all. It was not *or that*, as he used to say, that he gave up his home and profession in America. So much, at least, ought to be said on his behalf, not because he was himself in the habit of complaining, but because I know that he was sometimes criticized for inconsiderateness, when, for perfectly sound reasons connected with his life as a missionary, he shifted his residence to a point about a mile distant from the foreign settlement. I may add that, like the other members of the mission, he received no salary or remuneration beyond an allowance for his personal expenses, amounting to less than \$500 a year, provided partly by a grant from the Society for Promoting Christian Knowledge in England, and partly by the Customs Medical Officer's fees. Out of this he entirely maintained himself as well as his adopted son, a Korean boy who was christened Barnabas. All his other fees and earnings were devoted to the maintenance of his hospital and dispensary of St. Luke in Chemulpo.

As a missionary he frankly accepted the limitations placed upon him, and thoroughly appreciated the protection afforded, by the rule of "six years' silence," which Bishop Corfe imposed on the original members of the mission, tho not, of course on all subsequent additions to his staff. One knows all there is to be said against this system, how enthusiasm is apt to evaporate and the like. But Dr. Landis had no difficulty in realizing that an emotional enthusiasm is just the element which can be most easily spared from the moral equipment of one who has

to deal with the health of souls or bodies: and he was too much of a scholar and a student not to be aware of the truth that one must learn before one can teach, and that the greater the pains spent over one's preparation, the greater one's capacity for solid work when the opportunity for it arrives. Dying as he did within little more than a year of the close of the "six years' silence," and when plans were still immature, he had but little chance of making proof of his ministry in this world. And there will naturally be those who will regard the long delay followed by the premature death as equivalent to a life thrown away. To us who believe in the Communion of Saints no such thought is possible. His capacity for beneficent activity, whatever form it may take beyond the veil, differs from what it was here, we are sure, only in being infinitely more prevailing and more intense. The discipline and training which went to form his character here are bearing fruit in another world than this—a fruit of which not only he himself, but those for whom he lived and worked here, reap the benefit in ways they little understand. While he was with us he did what he could with his orphans, with his patients, with his fellow-missionaries, and all who came across his path. Now he has gone to finish his work elsewhere; and, while we are selfishly sorry not to have him here amongst us still, we are sure that his activities are not ended, his life has not been wasted. But it is, perhaps, as a student, and especially as a student of Korean literature and other lore that "the little doctor" will be longest remembered amongst us. Other interests, scientific, archaeological, etc., he had in abundance, and it is pathetic to see the long list of learned societies of which he had been recently enrolled as a member, and to the "proceedings" of which he was contributing or hoping to contribute. But his chief interest lay, of course, in Korea and things Korean. He was a ready and fluent speaker of the colloquial, tho I very much doubt whether he (or for that matter any other foreigner) could be said to speak like a native. He had also acquired a very considerable knowledge of the Chinese written characters, and had used this not only to obtain a passable acquaintance with the orthodox classics and text books, but also to enable him to explore all sorts of curious by-paths of Korean life and literature. Buddhism, geomancy, nature and devil worship, the tenets of the Tong Hak, native medicine, native proverbs, social customs, and national history—all alike was grist which came to his literary mill, as the readers of THE KOREAN REPOSITORY have good reason to know. But in one point, and that an important one, he failed us. He had all the Korean's *Syen-pai's* distaste for mere *ennoun*, a distaste which, of course greatly diminished his

value to us as a translator, tho he was always willing to lend a hand in any translation work for the mission that was in hand. On his deathbed he expressed wishes which were tantamount to appointing me as his "literary executor." In the absence of any will, therefore, the mission bought in (practically all) his books at the sale of his effects, to prevent the scattering of his library, which, tho not extensive, contained a considerable collection of native works and of foreign books and papers on Korea and neighboring lands. It is proposed to keep these together and catalogue them as a "Landis Memorial Library," which may be added to from time to time as opportunity offers. All MS. literary remains that could be discovered among his papers were carefully collected, and it is hoped that in process of time we shall be able to complete and prepare for publication the various documents on which he was at work, and perhaps also to collect into a single memorial volume such of his essays as had already appeared in print.

No memoir of Dr. Landis would be complete without some reference to his religious history. For there was in him a fund of very real (if unobtrusive) religion, which formed the main spring of his busy and many sided life. Brought up (as we have seen) a Mennonite, he fell during his college days at Philadelphia under the influence of the clergy of the Society of S. John Evangelist,* at the Church of St. Clement in that city. There, as I learn from a note in his own handwriting, he received Holy Baptism (having never been baptized in his youth) from Father Field of the above-named society, and confirmation from the Right Reverend Bishop Whittaker. And to his dying day, "that good thing which was committed" unto him he kept, holding fast the profession of his faith "without wavering," and with perhaps just that tinge of impatient intolerance for the opinions, whether Papal or Protestant, of those with whom he did not agree, which is, I fear, thought a little characteristic of us Anglicans. Be that as it may "the little doctor" remained a staunch and consistent churchman to the last. Sunday after Sunday, and holy day by holy day, he might have been seen, often accompanied by one or more of his Korean orphans, kneeling before the altar of the little English Church of St. Michael in Chemulpo, at the celebration of the Holy Eucharist, which formed indeed the pivot of his active

* An Anglican monastic community, whose members are commonly known as the 'Cowley Fathers,' from the fact that the mother-house is situated at Cowley, near Oxford. The society, which was recently caricatured as the 'Bishopsgate Brothers' in Hall Caine's notorious novel, "The Christian," has branch houses in India (Bombay) and South Africa (Cape Town) as well as in America, and has done good and lasting work in all these places.

life. Early in his last sickness, when those around him anticipated no danger, his thoughts turned to the death which in the event proved to be so near, and there being at that time no priest of the mission regularly resident in Chemulpo, he begged that, if he were going to be seriously ill, he might not be left without one to minister to him—a request which was of course granted. Falling sick on Lady Day—an anniversary already full of memories to the English Mission in Korea—he was attended by the doctors of the British fleet then in port. Neither then, however, nor for many day afterwards, was anything serious anticipated, tho either I or Mr. Turner, as well as other members of the mission, waited on him from the very first. Dr. Baldock, who had anxieties enough in Seoul, came down twice to see him in the early days of his three-weeks' illness, and Dr. Benezet of H. I. R. M. S. *Mandjour*, attended him with great kindness and assiduity, after the departure of the British fleet. I saw him for a few moments as I passed thro Chemulpo on Maundy Thursday night. But it was not until Good Friday that the sudden change came which caused Mr. Turner to telegraph to Seoul for Dr. Baldock and a nurse. Leaving Seoul on Easter eve they travelled overland all night and reached Chemulpo at 2 a.m. on Easter day (April 10th). Early that morning Dr. Landis was able to receive the Holy Communion at Mr. Turner's hand, but at about 3 p.m. he all but passed away. In response to an urgent message, I had left Kanghoa as early as I could be spared on Easter morning and arrived in Chemulpo about 4 p.m. to find that the invalid had just made a wonderful rally and that, tho very weak, he was conscious and able to talk a little. On Easter Monday he asked for the Blessed Sacrament again, and, after I had communicated him, he begged that the cross which had been carried before it from the church, might be left standing at his bedside, as it was from then until the day of his death. On Tuesday he seemed stronger and gave hopes of recovery, tho he spoke but little. But from that day onward he became more and more torpid and gradually sank, altho until midday on Saturday most of us had not realized how near the end was. He passed away very quietly at about 4:30 p.m., just after I had finished reading the prayers for the dying. Until that very morning he had been conscious enough to answer our questions by movements of the head, tho speech had failed him; and one seemed to see just the last flutter of consciousness on his face, when the crucifix, which for years he had worn suspended from a cord round his neck, was presented to his dying lips for him to kiss, a few minutes before the spirit fled.

In accordance with his own very urgent and repeated dying

request, the Holy Eucharist was celebrated daily for the repose of his soul during the week following his death. On the Monday evening the coffin containing his body was placed in the church, covered with the beautiful pall of the mission, and almost hidden by the wreaths sent as tokens of respect by his sorrowing friends. The funeral itself which took place on Tuesday, April 19th, was a terrible climax. The service had been fixed for 4 p.m., to allow of the attendance of the staff of the Imperial Customs. By that time all members of the mission who could be spared had arrived in Chemulpo and the little Church of St. Michael was packed to its utmost capacity with foreign and native mourners. No sooner was the congregation gathered in church than the weather, which had been threatening all day, burst into a furious tempest, which lasted far into the night. Thunder and lightning, torrents of rain, a wind of tremendous violence, and miry and slippery roads rendered the sad procession to the cemetery a doubly painful one. But at last by the willing aid of kind friends, in spite of the elements, he was laid to rest in the Korean soil which he had loved so well and the many who assisted at the last sad offices had the satisfaction of knowing that, if the weather had robbed the funeral procession of some of its solemnity and dignity, it had also provided a very real test of the loyal affection with which "the little doctor" was regarded by his friends in Chemulpo.

M. N. T.

EDITORIAL DEPARTMENT.**THE NISHI-ROSEN CONVENTION.**

THE *crux* of the Far Eastern question as far as Japan is concerned is Korea. More than a quarter of a century ago she selected the peninsula as the arena in which to enact the role so successful and beneficially played in her own midst by the nations of the west. Conscious of the great perils from which she has been saved by the loud, vigorous and sometimes rough calls to her to awake, arise, and walk in the light of nineteenth century opportunities and obligations, Japan appears to have realized how imminent those perils are to her somnolent neighbors to the west, and whatever may be thought of the course of events in the past, all must confess she has tried to wake up Korea. Ever since she began to have a foreign policy of her own, its most prominent feature may be spelled with the five letters—Korea; a policy which has involved her not only in international but also in internal complications; a policy which is the crystallized intensity of an intimacy which parallels the history of both peoples. Korea in the past has touched many of the distinguishing features of the national life of the sunrise empire. If we are to credit apparently reliable history it was from Korea that she obtained Buddhism, and the first Buddhist hierarch and vice-hierarch were Koreans. Hachiman, the god of war and the conservator of the Samurai spirit, was the emperor Ojin, son of the empress Jingu and as an incarnation of militarism is supposed to have inspired his mother with the martial ardour, skill and success attributed to her in the invasion of Korea, and to have thus come to Japan in connection with the events in the peninsula. As the result of invasions and raids, piratical and otherwise, Korean artisans were introduced among the Japanese and it is doubtful if we shall ever know the full extent of their influence on the Japanese. Medicine, literature, and the first coins likewise came from the peninsula. Dr. Griffis says: "Even the pronunciation of Chinese characters as taught by the Hiak sai teachers remains to this day. One of

them, the nun Hemio, a learned lady, made her system so popular among the scholars that even an imperial proclamation against it could not banish it. She established her school in Tsushima A.D. 655 and there taught that system of Chinese pronunciation, *go-on*, which still holds sway in Japan, among the ecclesiastical literati, in opposition to the *Kan-on* of the secular scholars." All these facts, tho now the most ancient of ancient history, reinforce the interest naturally felt by Japan in Korea. In modern times for the sake of Korea she endured the sacrifice of the Satsuma rebellion which cost her 20,000 lives, \$50,000,000, and seven months of civil strife. And on behalf of Korea, she convulsed the Far East in the Japan-China war, the consequences of which may yet involve the whole world in bloody strife.

By the treaty of Shimonoseki Japan eliminated the Chinese factor entirely from the Korean problem, only to find, however, that another factor had to be reckoned with, namely, Russia. This fact became accentuated by the residence of His Majesty in the Russian Legation, and the status of Japan in Korea as evinced by her commercial expansion in the interior, her plans for development in the line of railroads and telegraphs, and the presence of Japanese troops. This led to the series of conventions and treaties of which the Nishi-Rosen convention is the last. The first was the Komura-Waeber convention, signed in Seoul, the 14th of May, 1896. It dealt with the residence of His Majesty in the Russian Legation, pledging the two powers to advise him to return to his palace as early as would be compatible with safety; the control of Japanese *soshi*; the appointment of liberal and moderate men to the Korean Cabinet and the manifestation of clemency to subjects, the protection of the Japanese telegraph-line by a force of 200 gendarmes scattered between Seoul and Fusan; the protection of the Japanese settlements at Seoul by 400 troops and at Fusan and Wonsan by 200 at each place; and the protection of Russian Consulates and the Legation at these places by the same number of troops; also for the withdrawal of these troops when "tranquility in the interior is completely restored." To this convention the Yamagata-Lobanoff Agreement served as a protocol of four articles. The first referred to finance, and pledged the two governments to give Korea support in raising foreign loans; the second to leave to Korea as far as the financial and economical situation of the country will permit, the organization and maintenance of a national armed and police force without foreign support; the third article continued to Japan her control of her telegraph lines, permits the erection of a Russian frontier, makes provision for the purchase of both lines by Korea; the fourth article provides for further negotiation,

"in a spirit of friendship." In laying this Moscow Protocol before the Diet, Count Okuma stated that it had been rendered necessary by the conduct of domestic parties in the peninsula which tended to injure the amicable feelings of the two countries, and it was intended by this protocol to compose distrust, and prevent misunderstandings.

Since then the two nations have pursued their policy in Korea under this agreement, with the result that a third convention has now been negotiated by the representatives of the governments. It has been known that negotiations have been under way since last January but what the nature of the stipulations were has been kept from the public with diplomatic reserve. This has led to the rise of absurd canards, one of which was that Japan would atone in the peninsula for her losses in Liao-tung and Shan-tung. If by that is meant personal indemnification we believe it to be not worthy of a moment's serious thought for it is utterly inconsistent with that policy to which she has adhered at great personal loss and sacrifice for more than a quarter of a century, and for a deviation from which no ostensible cause exists. We copy from *The Japan Times* concerning the new convention as follows:

We understand that principal clauses in the new Russo-Japanese convention said to have been already signed by the parties high contracting are two in number and as follows:

1. Russia pledges herself not to object to Japan's attempt to develop manufacture and commerce in the interior of Korea.
2. In the event of Russia, in compliance with the request of the Korean government, intending to supply the latter with drill instructors and advisers of various sorts, Japan should be previously informed of the matter and her consent requested. Japan shall adopt a similar course in similar circumstances.

In amplification of the clauses we noticed in Thursday's issue, the *Chuo* says that the new convention was signed on the 15th instant by Baron Rosen, Russian Minister, and Baron Nishi, Minister of Foreign Affairs; that the stipulations will not be publicly announced, but in the event of the necessity arising to make them public the consent of the other party will be required; that judging from what the *Chuo* understands thus far, any economic enterprise undertaken by Japan in the interior of Korea, except those which may be calculated to infringe the independence of the latter will not be objected to by Russia, and the proposed Japan-Korea Bank, and the Kei-nin and Kei-fu Railways, with which Mr. Shibusawa's recent tour was connected, may be expected to be carried out with fair success, as the result of the stipulations in question.

Of the relation of this new convention to the previous ones above quoted the *Nichi Nichi* says that it does not repeal and that their provisions will be operative in so far as they do not conflict with the new convention. The provisions thus made public are

of a most interesting nature and inure to the benefit of Japan and, we sincerely hope, to that of Korea also. By the first article it is recognised that the law of ex-territoriality is virtually non-existent and Korea is an open field for commercial exploitation. The point which we would make is, that the convention by the two parties does not abolish this law, but the two governments agree to recognise it as non-existent. And this is in accordance with a well known condition of affairs. During her struggle with China on behalf of Korea, Japanese subjects were permitted to enter the interior of Korea at will. Their contact with the residents of the interior has served to modify the historic ill-feeling entertained by the Koreans so that Count Okuma in his address to the Diet two years ago could say:

"Whereas, at one time, Japanese could not travel or trade outside Seoul, Fusan, Jinsan and Gensan, they are now welcomed throughout the eight provinces of the kingdom. At Pyeng-yang, which was at one time entirely deserted by Japan, they can now trade in safety. They also carry on their business as far north as Wiju on the Yalu, the which marks the Chinese boundary."

Japanese subjects may be met with throughout the interior of Korea, and their contact with the mass of the Korean people will be but an extension of their government's "make-up" policy. This condition of affairs is thus maintained by Japan and agreed to by Russia.

The reference to railroads, i.e., Kei-tin or the Seoul-Chemulpo road, and the Kei-fu or Seoul-Fusan road is apparently an opinion advanced by the *Chuo*. As to the Fusan line, that has been conceded, we believe, to Japan, but the Chemulpo line having already been granted to an American syndicate, it would be necessary to arrange with them before it could come under Japanese auspices, which doubtless Japan intends to do.

Dr. Philip Jaisohn.—Dr. Philip Jaisohn, Adviser to the Korean Government and editor of the *Independent* (English and Korean editions) left Seoul for the United States on the 14th inst. The Korean Government decided, notwithstanding many and loud calls from the people to the contrary, to dispense with his services and so concluded to pay him off for the full term of the contract. In the two and half years since his return Dr. Jaisohn has made a permanent impression on the Korean people for whose interests he labored zealously and judiciously. His connection with the *encute* in 1884 placed him at a disadvantage at first, but the people have long since forgotten any part he had then and have learned to trust him and so look to him for guidance and direction.

A mass-meeting held outside the South Gate implored the government to retain him. Some influential merchants and citizens offered to provide a salary for him if he should remain. One can readily see that this would be neither wise nor feasible, but it showed the tremendous hold Dr. Jaisohn had on the mind of the common people.

The Independent Newspaper Company was formed and the two papers will continue to be published. The mantle of retiring editor has fallen on the shoulders of our young and scholarly friend, Mr. T. H. Yun. Mr. Yun is known to the readers of *THE REPOSITORY* as a witty and graceful writer and we feel sure that when once he has steadied himself on the tripod he will delight his many readers with brilliant elucidations of affairs and things Korean. He is conservative tho not to the extent of believing that all good is in the past; he is thoroughly patriotic and enters upon his new and arduous duties with the conviction that he may in this way be able to serve his country and his Emperor. We wish him every success.

Dr. Jaisohn is the father of the vernacular papers of which, in addition to the one he published, there are now several weeklies and one daily. The latter is a direct result of the labors of Dr. Jaisohn in one of the schools of the capital. He organized, and, thro his strong personality, controlled the actions of the Independence Club and it was thro his efforts that Independence Arch was erected. We follow him with our best wishes and indulge the hope he will as time goes find it in his heart to contribute to the pages of *THE REPOSITORY*.

Oppression.—In our last issue we mentioned incidentally the high-handed actions of the secret inspectors sent into the provinces. As the deeds of some of these gentry come to light they are placed in very bad odor. The office of secret royal inspector is one of the greatest power and highest responsibility. It has always been the rule to place in this position only officials of known probity and spotless character, for, clad in the power of the Throne itself it has been the duty of these officers to make known to the people the heart of the Emperor towards them. They are commissioned to examine or inspect, an assigned jurisdiction and to summarily punish all officials who violate the law or misdirect justice, and to give redress to such cases of private wrong as they might discover. This work of inspection is carried on ordinarily in secret. With a sufficiency of funds and a large force of spies at his command he has always been able when so disposed to bring to justice offenders and make

right triumph. To do this he depended on his followers who, disguised, traveled the district and would report all cases which came to their notice. Of late, however, the character of these inspectors has sadly fallen and their very name has become a stench in the nostrils of all right thinking people. One of these inspectors is Mr. Yi Seung-uk, who has been annoying and vexing South Chulla for some time past and has been the subject of both private and official complaint. Last October he quartered himself on the Myo-sŏn-Am, a Buddhist nunnery in the Chang-sŏng prefectures. In this nunnery was an aged man, 83 years old, who had eight years previously adopted an orphan girl and had brought her up. The little girl now eleven years old struck the fancy of Mr. Yi so he seized her and sent her as a slave as a present to one of his concubines. Inasmuch as His Majesty has by imperial decree abolished serfhood, Mr. Yi by this act has made himself liable to severe penalties. But aside from the legal phase of his crime there is another aspect of it. When young men become the objects of wrong and injustice, underlying our feelings there is the thought that they will be able in time to find redress, but when an aged and friendless woman is the victim no words can express our abhorrence of the crime and the criminal. The religious character, whether christian or heathen, is a protection among all people but barbarians. And to steal the child of one's old age is a deed which places the criminal in the same class as the negro slave raiders of darkest Africa. We are certain that when His Majesty learns how grossly the imperial confidence has been abused he will hold Mr. Yi Seung-uk to a severe reckoning.

Korean Origin of the Manchu Dynasty — The pages of Korean history are filled with romance stranger than fiction. A vast mass of material consisting of annals, traditions, legends and folk-lore, essays and critiques and collateral illustrative matter has been preserved for the student and awaits classification and digestion. It is certain that much of the material thus preserved will not stand the test of historical criticism being too palpably "embroidered tales of oriental fancy" to admit of a doubt as to its character. Between this material, consisting of fanciful interpretations of remarkable events, invented facts and hypotheses intended to fill up lacunæ in the course of events, their veneer to disguise national disgrace and clumsy attempts to belittle the good name of foes,—between all this and certain history there lies a large amount of debatable matter which awaits the work of the historical critic to classify it either on the one hand with fiction or on the other with his-

tory. To this class of debatable matter belongs the following claim of a Korean origin for the reigning Manchu dynasty which is found in a valuable historical work known as "The Index to the Annals of (Korea) the Eastern Land."

In former days when the territories of the peninsula were divided under the sway of three reigning dynasties and the restless spirits of the day could exhibit their abilities at three different courts there arose men whose ambition found even the peninsula too circumscribed an arena, and they turned to other lands in search of fame. Some of them, of whom were notably Keum Am (2) and Che Chi-won turned to the Court of the great Dragon Throne and won place and fame in the land of Korea's suzerain. Others, however, went among the barbarians to the north, the Nü chen and the Kitan Tartars and attempted to emulate the deeds of Kija. Among the latter we are told was one named Keum Chyun (4) a Buddhist monk and Shaman of Pyeng-yang. He went among the "raw" i. e. savage Nü chen (5) and protested possibly by his supernatural and medicinal character, abandoned his vows and founded a family of much influence among the barbarians. On his death he was succeeded in the priestly office by his son Koeul Pai-sa, (6) who continued to exercise the superiority obtained by his father and gave to it a political aspect. The next in succession was Hcal-la (7) who transmitted both the power and the title to his eldest son Hai-Ni-bal. (8) The family thus by fortune transplanted from Korea among savages was really enacting on a smaller scale the exploits of their own nation's first sage Kija. Yong-Ka (9) younger brother of Hai-Ni-bal and his successor in chieftainship became a popular idol and was really the first great chief of the family. His successor was his nephew O a-tyok (10) elder son of Hai-Ni-bal and who was recognised by the Tartar dynasty (Kitan) then reigning in Liao and invested with a semiroyal title. On his death he was succeeded by his younger brother A-gol-t'a (11) who raised the family to a prominent place in history. He successfully threw off the yoke of the Kitan and set up an independent kingdom. This was due, we are told, in resentment to an indignity offered him by the Kitan emperor who commanded him to dance for the imperial amusement.* He assumed the title of emperor and the dynastic home of Keum (12) "Gold" and became the founder of the Gold Dynasty of the Nujen Tartars. He now turned his arms towards the destruction of his old suzerain the Kitan who was overthrown by the aid of the imperial armies of Sung. The dynasty thus founded by the descendant of a Korean adventurer lasted 120 years when it was overthrown by the

* Rossi Korea.—p. 238.

Mongols. The family now passes from history until the time of the fall of the Ming, when the descendant of the last Gold emperor arose to power, took the imperial title, adopted a year period style and the dynasty title of Hu-keu n "Posterior (Gold) Dynasty." The capture of Mukden led them to change this title to Chy ōng or Pare, which name they retained when they imposed their sway on the dominions of the Ming.

We have here given the story as it is found substantially in the Korean histories. At the end of this we append the Chinese for the proper names above in order to facilitate identification. The interesting point will be the identification of Keum Chyun the Korean founder of the line and possibly some of our readers who have access to the original sources of Chinese history may be able to trace him. If found correct it will be a noteworthy testimony to the activity and superiority of the Korean of ancient times as compared with their neighbors.

1= 동국력대총목	東國歷代總目
2= 금암	金巖
3= 최치원	崔致遠
4= 금준	金俊
5= 싱녀진	生女眞
6= 고을래스	古乙太師
7= 활락	活羅
8= 히니발	劾里鉢
9= 영가	盈歌
10= 오아속	烏雅束
11= 아골타	阿骨打
12= 금	金
13= 후금	後金

OFFICIAL GAZETTE.

An order to the Head Deputy, the Counsellor and the Notary of Ko-sung-dong, Canton of Nai-Ka:

An order has been received from the Governor of Kyong-Keui province as follows:

GOVERNOR'S PROCLAMATION.

We are in receipt of an order from the Department of Justice as follows:

"Recently in the outlying prefectures companies of lawless people have hastened into the Western Teaching, and assuming the name of religious companies, have committed deeds of violence among the townships and

hamlets. They, without fear of the law or license to do the same, gather together followers, dig up graves, and collect debts, and claiming to have a right to do this announce that no official of the government may interfere with them. What kind of talk is this! Even tho foreigners themselves should engage in such deeds of violence it has but to be reported to their minister having jurisdiction over them and they would be judged and punished. This being the case with them shall it not be all the more so in dealing with our own people? Those who commit violence even tho they belong to the Western Teaching are our own people, and therefore when they break our laws shall we not bring them to justice?

Tho there may be some differences between the Western Teaching and our teaching yet in their regard for goodness and their hate for evil they are one and the same. Therefore, those who are sincere religionists are not given to deeds of violence, while the other kind only overturn law and order. The foreign teachers themselves will regard with pleasure the detention and punishment of all such and it will in no wise affect our relations with foreign countries. It is therefore ordered that all who engage in these deeds of violence, are to be reported to the prefecture having jurisdiction, who will imprison them, and having reported the matter to this department (Justice) will suspend judgment pending instructions. No distinction will be made in offenders who going outside this order, follow personal views or judgment in this matter and fail to put an end to this condition of affairs. They will find it impossible to justify themselves before this tribunal.

Therefore on receipt of this order translate and publish it to the people so that there shall not be one person among them who has the misfortune to be ignorant of its instructions."

GOVERNOR'S MESSAGE OF TRANSMISSION.

Recently this department has seen with pain and despair the way in which these lawless companies have been engaging in these deeds of violence and we have determined to early and speedily bring them to justice. This measure we now inaugurate by transmitting this order. On receipt of it you will issue to every township in each of your cantons copies of it both in Chinese and the national script and will cause all your people to become acquainted with it.

ISSUED BY PREFECT OF KWANG-WHA.

We now publish this copy of the original order and should there be in any of the townships of the cantons those who make the Western Teaching a pretence for committing deeds of violence the local authorities will not wait for further instructions, but immediately and speedily report the names of such offenders that they may be forwarded to the Department of Justice and judged according to the law. You will therefore post this at all cross roads and road-sides that it may be constantly before the eyes of the people to warn them to be careful.

Dated this Second year of Kwang-mu, Fifth Moon (May) and day. Stamped with the title of Kang-wha Prefect and what appeared to be his seal. Countersigned by the township authorities

NOTES AND COMMENTS.

Reports reach us from time to time of persecution and oppressions of Christians in the interior.

Mr. Pak of Kyöng-sang province, having been very zealous in 1894 in suppressing the Tong Haks has come to Seoul to secure recognition of his personal worth in the form of an appointment to office. The causes urged

by the average Korean for an appointment to office are kaleidoscopic in their variety and make up a mosaic as humorous as it is ridiculous.

The Korean government has made arrangements with the French Minister for the employment of a French instructor for an industrial school. A move in the right direction.

A farewell ovation was tendered Dr. Philip Jaisohn at the river on his departure to America by the members of the Independence Club, the Mutual Friendship Society and his many friends.

A club for popular discussion and the interchange of views, on the model of the Independence Club of Seoul has been organized in Kong ju, 100 miles south of the capital.

The floods of last year have resulted in severe suffering among the people of south Chul-la and in the three prefectures of Na-ju, Kwang-ju, and Nam-p'yeng, the governor reports that there are 15,000 people destitute.

The Korean Religions Tract Society offers a prize of 10,000 cash for the best tract of 20,00 words on "How can a man be a Christian and continue in legitimate secular pursuits." The tract is to be written in enmun and sent to the president of the society by the 15th of next September. We hope missionaries will persuade Korean christians to write on this important subject.

The new governor of the Metropolitan Province reports to the Ministry of Finance that only seven of the thirty-eight prefects of the province are resident at the seat of their administration. The other thirty-one prefects spend their time at their homes having a good time, or in Seoul trying to oust the governor. As a result the condition of affairs in the prefectures, surrendered to the rule of the underlings, is indescribable.

The Department of Agriculture has scored one over the Home Office in the fight concerning the Pedlar's Guild. This pernicious institution was suppressed by Hon. Pak Yongho in 1896, but in the recent reaction an attempt was made to revive the organization. This was resisted by the Agriculture Department which seems to have carried its point and the governors and prefects are under orders to immediately suppress the guild wherever it attempts to organize.

Within the last few months there have been two cases of banishment to distant islands of no less than eight persons without the form or semblance of trial. In the latter instance the Imperial Household Department ordered the Law Department to banish the four men and they were accordingly sentenced for ten years. There are elaborate laws on the statute books and the ignoring of these does not auger well for the progress of the country.

Rev. Dr. Undorwood pushes his excellent weekly, *The Christian News*, with that vigor we are accustomed to look for in him. A little more than a month ago he enlarged it from eight to ten pages, now he is introducing wood cut illustrations—the first to use them in the country. Christian papers, of which there are two, are needed in Korea and we congratulate the Christians of the country that they have a reliable and progressive newspaper in *The Christian News*.

The "Sweat lessgangs" otherwise known as land pirates, which we reported as operating in the districts beyond the capital have begun their deeds of blood and violence in and about the capital. A young widow at

the river who had a pawn shop was murdered by them and her place cleaned out. And the police raided some time ago the house of an ex-member of the chain gang inside the walls of the capital, and secured the chain bearer and a large amount of spoil.

Governor Yi Wan Yong of North Cholla-do issued a proclamation telling his people that there is nothing objectionable in Christianity but that those, who in the name of the Christian religion were found guilty of disorderly and unlawful deeds would be "punished without indulgence." "This utterance is intended for those who under the cover of the new religion commit all sorts of crimes against ignorant and innocent people. From time to time rumors and in some instances definite stories reach us of the misdoings of these men. We know the governor personally and believe he will accord all due protection to honest and sincere believers of Christianity; for others we have no protection to ask if found guilty of crimes.

The *Jogaku Zasshi* (woman's magazine) as quoted in *The Japan Times* some time ago discusses "Christianity and the Christian Church for Japan." "The present day decline of the church has been evident for a long time," "The warning was given by the thoughtful but it was not heeded, by most of the church members." The writer thinks "the church is not the same thing as Christianity. It may contain Christianity and it may not. Suggestion is made that the absence of the element of worship from denominations such as the Presbyterian, Congregational and Methodist churches, is to some degree at least, responsible for the present condition shows that people are thirsting after prayer and other acts of worship, and are tired of listening to didactic preaching."

The American "Bible Society Record" of March 17th, 1898, contains an interesting letter from Mr. A. A. Pieters on the work in Korea. He spoke of visiting one village in which lived a man who when in Seoul bought at a book-store a Testament, catechism and hymn-book. "On reaching home he read the books with the deepest interest and committed to memory the Ten Commandments, the Apostles Creed and the Lord's Prayer. He had his two little boys learn them also. Not being content to influence his own household alone he began to preach to the villagers and to every one who would listen to him. The consequence was that about 200 people enrolled themselves as desirous to become Christians. We stayed there from Thursday till Monday, having meetings for Bible study and prayer. On Sunday, we had two services and 120 were present in the afternoon, we were obliged tho it was very cold, to meet in the open air.

Various are the experiences of a memorialist in Korea and inscrutable are his motives. We noted in our last the anti-foreign memorial of Korea's dead shot, Mr. Hong Chong-u. In presenting this memorial he had to be rescued by his fellow memorialists from the hands of the police who having strict orders concerning all memorials, were determined to convey Mr. Hong to jail instead of the palace. It is now reported tho the accused denies it that his fellow memorialists are a gang from the Kyong sang province who came up last year for memorial purposes and on their return, collected from the poor people of the section \$2400. as "expenses." The people having heard of the present memorial are anxiously awaiting the bill, as this year is one of famine, and they think it hard on them that they should have to pay for memorials from which they derive no good and in the concocting of which they had no part.

The vernacular press during the month has exercised itself a great deal about certain violent deeds reported to have been committed by foreigners.